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Communication.

For the Western Recorder.

DUTIES OF CLERGYMEN.—*NO. IX.*

Mr. Editor—In preaching to a congregation of speculative believers, the great object should be, to explain and enforce the doctrines, duties, and motives of the gospel. Whether the direct or the indirect method should here be preferred, will appear more obvious, after a few preliminary remarks.

In the first planting of the churches, where all was ignorance, heathenism, and "judaising heresy," there were necessarily different orders of the ministry—such as evangelists, pastors, and teachers. The clergyman of later times, however, assumes these different characters in his own person; and by the very charge which is given him, he becomes virtually a watchman, a ruler, an overseer, and a teacher. As a watchman, he is to keep the eye of vigilance upon the people of his charge; to "cry aloud;" to "spare not;" to "warn" the people, "whether they will hear or forbear;" and the trumpet of the watchman is not to give an "uncertain sound." As a ruler in the church, he is to correct all disorders, to enforce gospel obedience, and to exert, as far as belongs to him, the authority of discipline. As an overseer, he is to enter minutely into the circumstances of his people; to examine into their spiritual wants; to see whether they are yet in the ways of holiness, and whether professors are making progress in the divine life, or going in the paths of declension; and he has in special charge, to "feed the flock of God." As a teacher, he is to offer instruction in relation to the doctrines, duties, examples, promises, and threatenings of the gospel; and to be meek, wise and faithful, in winning souls to Christ. All this is obviously implied in the epithets above cited, as well as in the express directions which appear in the scriptures. Nor is it less obvious to perceive, that these various forms of ministerial labour have been prescribed, in view of the endless diversity of characters and circumstances which are embraced in the field of exertion.

An inquiry here arises, what particular character the preacher should preserve in his pulpit addresses. Should he be mild, gentle, pathetic—full of tenderness and sympathy; or should he sound forth the notes of terror and of loud remonstrance? Should he exhibit the leading features of the gospel in an argumentative and systematic manner; or should he labour chiefly to impress them upon the conscience and the heart? These are questions which have often been agitated, but not always satisfactorily answered. Yet, if I mistake not, the true answer is obvious & at hand. If all the offices which have been assigned to the preacher do actually belong to him, (and who can doubt it?) then he is bound to fulfil all the duties that appertain to these offices, and to let nothing fail of them. If he be a watchman and a ruler, as well as an overseer and a teacher, he is no less bound to sound his trumpet of alarm, and to raise the voice of correction and discipline, than he is to feed the flock of God, and to exhibit the details of the gospel plan of salvation, in the simple act of teaching. He is to do all these things more or less in reference to circumstances, and to divide to each individual his portion in due season.

I am aware, Mr. Editor, that some of these offices require great boldness and self denial, and that for this reason they are often neglected. It is easy indeed to preserve the mild attitude of teaching; it is easy to use the occasional accents of persuasion and intreaty, and to sound forth some of the milder tones of terror and admonition; but to utter the "sterner language of prophecy" and sharp rebuke; to sound forth the denunciations of the law, and to carry home messages of terror and alarm with pointed energy to the guilty conscience; all this, to the man who *feels for the condition* of the guilty, requires a degree of energy and courage which is not readily attained. Many are hence led to doubt whether so much as this is required of them, and even to accuse those of rashness who are careful to perform this part of their duty. They dwell much on the idea of meekly "instructing those that oppose themselves;"* while they forget that the same sure word of prophecy says—"Of *some* having compassion, *making a difference*; and *others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.*"† This last injunction is often overlooked and disregarded. It becomes, in practice, quite a dead letter. Yet severe as the charge might seem, I shall venture to affirm, that all who do disregard this injunction are guilty of not declaring "the whole counsel of God." The scriptures authorise me in affirming, that those who are delinquent in this particular are verily guilty of the blood of souls.

I know that much ingenuity has been displayed by those who bring the accusation of rashness and denunciation against the men who faithfully discharge this part of their official duty. Point them to the solemn and awful denunciations which are every where contained in the prophets, as well as to the special charge‡ which the prophets received in regard to their own faithfulness, and they will immediately refer you to the milder language of the gospel. Point them to the preaching of John, and you are reminded that he was but the forerunner of a new dispensation. Point them to the preaching of the Saviour; and they will see nothing in it but meekness, gentleness and susceptibility. Show them his scourge of small ropes, and his bold and fearless denunciation of the lawyers, scribes, pharisees and hypocrites, both in public and in private; and then you will be told that he took this liberty because he was the son of God. Point them again to the denunciations and sharp rebukes which the apostles uttered in their public and private preaching; and again you are reminded of the peculiar office of the preachers. The apostles were inspired men; they had the gift of prophecy, and the delegated power of working miracles. Hence every thing, it would seem, must now be effected by the gentle process of teaching. Even the greatest revilers, the very Maguses and Elymases of modern sorcery, must still be meekly instructed in the very things which they already know, and hate and despise! Yes, Mr. Editor, these kind hearted watchmen would send you into the very burning fire of iniquity, to *teach men* out of it, instead of *pulling them out*, as the gospel directs! Yet these same men are continually quoting the examples of the prophets and apostles, and of Christ himself, in favour of their own peculiar views of preaching; and they *professedly* draw their very maxims of duty and propriety from the same sources, and from the special directions which have been left on record.

But who has told these men to be more meek, gentle, tender and compassionate, than the Saviour, the prophets and the apostles? And who has forbidden them to show a holy indignation against sin, even to the hating of the very "garment which is spotted" with it! The Saviour did not "strive nor cry." He was gentle as the firstling of a flock; he was exquisitely tender, kind and affectionate; he was meek before his accusers; "as the sheep before the shearers is dumb, so he opened not his mouth." He condescended to die for rebels; to take his death from their hands, and to pray for them as he was giving up the ghost. But was this all of his character? Did he not hate sin in the same proportion that he loved holiness? Did he not utter the denunciations of heaven against it? Was he not quick, plain and pointed, and even "terrible,"* in his reproof? Were not his hearers often awe-stricken, pricked in their hearts, and excited into terror and rage, at the keenness of his reproof? And will it not be remembered, that on one occasion, the multitude "thrice went backward and fell to the ground," as he addressed them? The same seemingly opposite traits of character were visible also in the prophets and apostles; and there is no hesitation in saying, that every holy being is bound to possess and exercise them. Especially should every christian minister set his face as a flint against every appearance of iniquity. He must declare the whole counsel of God, and not merely one select half of it. He must declare it all faithfully and earnestly, and not shrink from that part which is most revolting to the unsanctified heart; or modify or disguise its real character, by the manner or circumstances of uttering it. He must be a terror to evil doers, as well as an example of meekness to those whose opposition proceeds from ignorance. These things must not be done at random, nor without the most careful discrimination. But they *must be done*, and *done faithfully*, if one would declare the whole counsel of God.

Where shall we look for examples of preaching, if they are not to be found in the scriptures? Shall the traditions of elders be our guide? Far from it. We have no other infallible guide but the sure word of prophecy, to which we shall do well if we take heed. The Saviour himself, and his apostles after him, often meekly instructed those who opposed themselves. And why? Surely, because instruction was the verything which was then needed. The ignorant should always be instructed; the presumptuous and self-willed should be rebuked with holy indignation. Let the preacher, if he pleases, prefer to say—"The *Lord* rebuke thee." But let him not say it with the smile of sympathy, or with the faintness of a whisper. Let him preserve the aspect of earnestness and terror. Let him raise a voice of thunder against those who are deliberately wallowing in their own chosen iniquity; and let him assail the gospel hardened sleepers of his congregation with the keenest arrows of reproof, and look earnestly to the Lord to direct their flight.

There is doubtless such a thing as *spurious* boldness and vehemence of manner which may tend to "drive sinners to a returnless distance from the gospel." There is such a thing as substituting mere human feeling and the pride of display, instead of the real terrors of the Lord; and there is such a thing as substituting threatening for invitation, terror for intreaty, the sharpness of rebuke for the meekness of instruction; but these abuses and mistakes should not be suffered to prejudice us against the thing itself. We are not to set aside any one portion of our duty, because it is difficult of performance, or subject to abuse.—We must do it as in the fear of God; and leave consequences to him who has commanded us to be faithful.

But not to enlarge. If these things are really as I have now represented them, it is easy to see that the preacher, who would *faithfully discharge all* the functions of his office, must cultivate his powers of discrimination—must acquaint himself intimately with the state of his flock; and that to this end, he must keep up with regularity the practice of parochial visitation. Nothing short of this will be likely to secure to his own bosom that measure and continuance of holy influence which he so much needs; or enable him, with true discrimination, to make a difference between the precious and the vile, and to give to each his portion in due season. If this be not admitted, then I say, let ministers at once renounce the character of watchmen, rulers and overseers.—Let them put themselves at once upon a level with the sub-teachers of a sunday school or bible class; and no longer receive in substance the same solemn charge which was given to the prophets and apostles.—Let them be consistent. If they claim to be watchmen, let them disregard the traditions of the elders, and do what common sense and the scriptures declare to be the duty of watchmen. If they claim to be rulers, let them also act the part of rulers; and if they claim to be overseers, let them look well to the work which others as well as themselves are doing, and not leave every thing else at loose ends for the one simple business of public teaching.

Your's, &c. ELIHU.

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* 2d Timothy, ii, 25.

† Jude, 22, 23.

‡ Which very charge they themselves received at their ordination.

* So said a cotemporary heathen writer.

HISTORY OF THE UNITARIAN CONTROVERSY IN AMERICA.

From a review just published in Boston, of Rev. Dr. Channing's Sermon in New-York.

The unitarian controversy in this country was commenced in 1815, by the publication of a pamphlet, entitled "American Unitarianism; or a "Brief History of the Progress, and present State of the Unitarian Churches in America;" compiled from documents and information communicated by the Rev. James Freeman, D. D. and William Wells, Jun. Esq. of Boston, and from other unitarian gentlemen in this country: By Rev. Thomas Belsham, Essex street, London; extracted from his Memoirs of the Life of the Rev. Theophilus Lindsey, printed in London in 1812, and now published for the benefit of the christian churches in this country, without note or alteration." In June, 1815, this pamphlet was reviewed in the Panoplist, an orthodox religious journal, at that time published monthly in this city. This review drew forth "A Letter to the Rev. Samuel C. Thatcher," then one of the unitarian clergy of Boston, "on the" *alledged* "aspersions contained in a late number of the Panoplist, on the ministers of Boston and the vicinity, by William E Channing, minister of the church of Christ in Federal-street, Boston." This letter was answered by Rev. Samuel Worcester, D. D. at that time pastor of the Tabernacle church, Salem. Two additional pamphlets were published by Mr. Channing, and two by Dr. Worcester. The controversy, as carried on in separate publications, was then suspended till 1819. The principal object of the orthodox in this first discussion, was completely attained. Unitarianism, which had before operated and spread in secret, was brought to light. Its existence, and something of its real character, were made known; and from that time, the concealment of a minister's religious system has, in this part of the country, been difficult, if not impracticable.

Unitarians began now, in their periodical journals and in their conversation, openly to state and advocate their opinions, and to oppose and denounce those of the orthodox. The weapons of attack and defence they employed, were chiefly derived from *biblical literature*. Erroneous readings, mistranslations and wrong interpretations, were the charges continually preferred against the doctrines of the orthodox, and the scriptural arguments by which they were maintained. The orthodox, it was alledged, had too superficial an acquaintance with the original languages of the bible, and with those kindred dialects which have thrown so much light upon scriptural phraseology; and their investigations of the composition and history of the bible were too limited, to ascertain what portions of the received text were genuine, and what were the doctrines really taught in those portions. Had they a little more learning, especially the learning requisite for a successful criticism of the scripture, they would, generally, there was no doubt, become Unitarians. The study of biblical criticism was, moreover, beginning to be cultivated among them; and the result, it was confidently, and often predicted, would be a rapid disappearance of the antiquated doctrines of orthodoxy. And what was the result? In 1819, Mr. now Dr. Channing preached and published his Baltimore sermon, which seems to have been the concerted signal for unitarian clergymen generally to begin the distinct avowal of their opinions from the pulpit. This sermon was replied to by the Rev. Professor Stuart of Andover, in a series of "Letters to the Rev. William E. Channing."—The points discussed in these letters were, "The principles of interpreting the scriptures; and the unity of God, and the divinity and humanity of Christ," as in the view of the orthodox, taught in several passages of the New-Testament. The argument of Professor Stuart was conducted almost entirely on the principles of biblical criticism. These letters were never answered; and from the time of their publication, very little has been heard from Unitarians about biblical criticism.

The trial of orthodoxy was now transferred to another tribunal, that of *philosophy*. Its doctrines were declared to be irrational and absurd, wholly inconsistent with the perfections of God, and the freedom and accountability of man. No one, it was alleged, who had a just sense of his dignity as an intelligent creature, and of the rectitude and goodness of God, could believe them. This was the general strain of remark in regard to orthodoxy and its advocates for two or three years, until the close of the controversy between Dr. Woods and Dr. Ware, in which the sentiments of Unitarians and of Trinitarians and Calvinists were discussed chiefly on this ground. From that time, we have heard little about the philosophy of the two systems. They were now bro't to another test, that of *tendency*.

Dr. Ware's postscript to his second series of letters, which closed his discussion with Dr. Woods, appeared in 1823.—In the same year was published in this city an octavo volume, of four hundred and eighteen pages, entitled, "An inquiry into the comparative moral tendency of Trinitarian and Unitarian Doctrines; by Jared Sparks." Orthodoxy, it was now said, again and again, tends to produce dishonourable apprehensions of God, and gloomy views of life; to cramp and degrade the human mind, and must from the nature of things, be inefficient in producing an elevated piety; while unitarianism, it was alleged, tends to produce exalted apprehensions of God, and cheerful views of life, and to enlarge and elevate the mind, and must produce in those who sincerely embrace it, a fervent and active piety. This was the strain of much that appeared in the religious periodicals of the Unitarians, and, if we have not been misinformed, of much that was said in the ordinary discourses from the pulpit. In several occasional discourses, printed and published by unitarian clergymen, this advantage was distinctly and confidently claimed for their system.

At length, on the 24th of August, 1826, the colleague of Dr. Channing preached a discourse, at the dedication of the meeting-house erected last year in Purchase street, on Gal. iv. 17, "It is good to be zealously affected always in a good thing." The sermon, said the Christian Register of September 2, 1826, "was a powerful exculpation of unitarian Christians from the charge, that their sentiments encourage indifference to religion, and are incompatible with religious feeling. It was demonstrated that the doctrines are ennobling to the mind, and favourable to piety and virtue. The standing committee of the church have unanimously requested a copy of the sermon for the press, and we doubt not it will be perused with high satisfaction by the religious denomination to which the preacher belongs. We hope it will be perused by others also, and that a more candid judgment may be expressed towards Unitarians, than has sometimes been done by those who did not understand, or refrained from doing justice to their sentiments." The editor of the Christian Examiner, in the number for July and August, 1826, gave an abstract of the sermon, and made concerning it the following remarks. The preacher "spoke of the views we" Unitarians "entertain of God; of his relations to us as our judge, and of our relation to him as children and as sinners. *Upon all these points our doctrines were shown to be peculiarly adapted to call forth deep religious emotion, to excite ardent religious feelings* We wish we could recall the language, in which was mentioned that most undeserved of all reproaches, that we made but a light matter of sin. It was an eloquent and triumphant refutation of the calumny, and we know not how any one who heard it, can, in conscience, hereafter repeat it." "On the whole it appeared, that if unitarianism does not make men zealous, it is not the fault of the system, but owing to its not being intelligently represented and thoroughly believed. *It is much more spiritual, tender, and solemn than orthodoxy*, and therefore ought to be less liable to this charge." "We are ashamed of this apology for an abstract of Mr. Gannett's admirable discourse, it is so meagre." "As the sermon will doubtless be printed, we hope every one who can, will judge for himself what and how good are its contents."

Yet this sermon was not published. Why it was not, we are unable to state. Subsequent events would seem to indicate that a defence of unitarianism from the pulpit and the press, on a new ground, and probably the last on which it will be attempted to defend it, without expressly denying the inspiration of the scriptures, should be made by a more experienced champion. And it has been made in the discourse now under review.

From the facts which have been detailed, and from the standing of Dr. Channing among Unitarians, we conclude that we are to regard this discourse as exhibiting the argument from moral tendency, on the unitarian side of the qestion, as forcibly as we are to expect it to be exhibited. This conclusion seems to be fully warranted by the remarks of Unitarians in relation to the discourse.

From the Philadelphian.

NARRATIVE

Of the State of Religion in the Churches under the care of the Philadelphia Presbytery.

In a free conversation on the state of religion, the reports of the brethren, though far less cheering than would realize our wishes, were nevertheless of such a character as to enliven our hopes and claim our gratitude.

In some of our churches, the lukewarm state of the professors of religion, and their criminal apathy as regards the perishing condition of careless sinners, is a subject of mournful remark. This languor is indeed of sufficient extent to make us fear an application of the Lord's reproof. "I have somewhat against thee, because thou hast left thy first love!" This fact is humiliating, & should urge our importunity at the throne of grace for an out-pouring of the spirit, to purify our devotions, excite us to holy zeal, and animate us to pious exertion.

We have, however, cause of encouragement, in hearing that in a number of our churches there are unequivocal demonstrations of the presence and power of the Holy Spirit.

The Cold-Spring church at Cape-May, which we had occasion in our last report to notice as being distinguished by a divine blessing, continues to be watered from on high; and during the past year it has had an addition of *forty* to its communion.

In Bridgeton and in Woodbury, the additions have been such as to revive the hopes of those who pray for Zion's increase.

A special effusion of the divine influences has been given to the church at Fairfield, W. N. J. This highly favoured part of the Lord's vineyard is under the pastoral care of the Rev. Ethan Osborne, (one of the fathers in our part of Israel.) He states, that about six months ago, an unusual seriousness was perceived. This became more apparent by the deep and solemn conviction of a young man at a prayer-meeting in the north part of the congregation. From that time, prayer-meetings were multiplied and numerously attended, and many persons with ability and zeal engaged in conducting them. An anxious meeting was also opened; but it soon became so crowded as to render it expedient to change it from a conference to a prayer meeting; and subsequently, for the same cause, it was removed to the meeting-house. In the south part of the congregation a similar excitement was soon discovered, and the work continued to extend, until the influences of the Spirit prevailed throughout almost the whole township. Persons of different ages, but principally the young, were spiritually awakened; and at the last communion season, *fifty-one*, on their profession of faith in the Lord Jesus, were added to the church. Two of this number were only thirteen years of age, and one fifty. This last was brought under conviction at a prayer-meeting, on hearing his oldest son pray. Boys and girls of from twelve to sixteen years old, have respectively formed prayer-meetings, which they conduct in an orderly manner. Many who thus associate, as also older persons, appear to be solemnly impressed; and it is believed numbers will yet be gathered to the fold of Christ. Only the ordinary means of grace have been employed in this revival, and it is obviously the result of the Holy Spirit's sovereign power.

In the churches of the city of Philadelphia and its suburbs, the spirit of prayer has recently become increasingly prevalent. This part of Zion, though frequently favoured with some mercy drops, has long been unblest with an extraordinary and extensive refreshing from the presence of the Lord. Present appearances, however, encourage the prayerful anticipations of God's children. Many are rising from their slumbers, and saying one to another, "Come and let us return unto the Lord!" Secret, social and concert prayer, it is believed, is more frequent and fervent than it has been for some time past; and the unedifying sociabilities, which are too prevalent among the members of our churches, are, to a considerable extent, giving place to such a conversation as becometh the gospel of Christ. And a few who have hitherto been unconcerned, are now inquiring the way to Zion with their faces set thitherward. In addition to the stated prayer-meetings, small parties convene at each other's houses, and in these solemn and delightful convocations, Christians of different denominations often meet together, and for an hour mingle their pious feelings and ardently supplicate for an outpouring of the Spirit. Most of our ministers, also, with those of the German reformed and reformed Dutch churches, continue a practice which they commenced several years ago, of spending an hour together on every Monday morning, to invoke God's special blessing on his church, and pray that he would grant success to the services of the preceding day. At one of their meetings, this association lately received a communication from some of the members of our churches, in which they feelingly adverted to the languid state of religion in the city; and requested that in reference to this subject a season for fasting, humiliation and prayer might be appointed to be observed by the members of our city churches. The individuals of the association, in accordance with the sentiments thus expressed, agreed to facilitate the object of the request; and in order to obtain a more extended concert in a subject of such univer-

sal interest, the subject was presented to the Presbytery, and a cordial concurrence was expressed by a resolution recommending to all the churches under our care, to set apart Thursday the 26th of April inst. for the purpose above specified. What shall be the result of this special and united approach to the throne of grace, remains to be developed.

Religious Intelligence.

PALESTINE MISSION.

FROM MR. GOODELL, PUBLISHED IN THE MISSIONARY HERALD.

Providential interpositions in behalf of the Mission.

The powers of darkness—says Mr. Goodell to Mr. King—that were so fully occupied in watching *your* movements in Syria, as to leave *us* in comparative quietness, have now apparently nothing in these parts to distract their attention, and draw off their thoughts from *ourselves;* and in such wrath have they come down upon us, as to make it sometimes appear, in our view, a matter of great uncertainty, whether we ever die in peace upon our beds. I often wonder, that some one is not hired by a trifling sum, to poison us, to shoot us in the street, or to break into our houses and murder us in the night. I suppose, however, that we walk abroad in the day time with much less fear than our enemies, and our sleep in the night season, I dare say, is more sweet and refreshing and less disturbed by midnight terrors.

But had not God sent terrible judgments upon the people, it is impossible to say to what extremity they would have proceeded against us. A deep plot was laid to drive us all from Beyroot. The Maronite bishop had arrived and had prepared an excommunication for every Maronite who should hereafter permit his house to be hired by us; and he was endeavouring, by bribery and intrigue, to bring the Greek bishop and the Mahomedan rulers to act in concert with him, and thus force us to retire from the field, or to stand out in the rain with our wives and little ones. But God, in his holy providence, sent the Greeks here, at that very moment; the bishop had to flee in the night, and has not since dared to return; and the very best houses of the Maronites fell into our hands, by the earnest request of the owners.

The sufferings of the poor Christians, which followed the visit of the Greeks, were beyond description; and even now, the oppressions under which they groan daily, are almost insupportable; but the whole seems to be ordered, in the overruling providence and righteous judgment of God, on purpose to prevent their tearing poor little Asaad Jacob to pieces, on account of that change which has taken place in his opinions, and I sometimes hope, in his heart. By means of these oppressions, God has put a bridle into their mouths whenever they seemed ready to break forth into open, barbarous acts of persecution.

Moreover, just as the Armenian patriarch at Constantinople was ready to sally forth, with a firman from the Grand Seignor against Jacob Aga, and also, as it seems probable, against the men in my service, God let the Janisaries loose upon their capital, and permitted the fires which they kindled to rage with greater fury in the *Armenian*, than in *any other* quarter of the city, and to burn to ashes, among many thousand buildings, the palace and the most splendid church of the Armenian patriarch; and thus to furnish him with sufficient employment for the present, without meddling with the reformation in these parts.

In view of these, and other similar deliverances and providences, we exclaim—"Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou king of saints."

In a letter to the Corresponding Secretary, dated 20th November, Mr. Goodell observes, that the pacha had secured to the mission the use of the garden, which they had purchased for a burial ground, and in which they had deposited the remains of Mr. Fisk.

CEYLON MISSION.

Rev. Mr. Winslow writes to his brother in New-Haven, dated Oct. 26, 1826, as published in the Intelligencer:—"The preparatory school here is large, containing 118 boys, and there are 16 free schools attached to the station; so that there is a good deal to look after. At Oodooville I have twelve schools. In our mission there are 71, in which are near 2000 boys, and more than 400 girls. The scholars, generally, make better progress than formerly, as we have more suitable books, &c. for them, and superintend them more systematically. Every school is an interesting little seminary, in a benighted village. Our principal *seminary* at Batticotta is in an encouraging state. There are 49 lads now members, attending to the study of Tamul literature in its various branches, and to English grammar, geography, arithmetic, algebra, astronomy, &c. The preparatory school here is in a flourishing condition, and the girl's school at Manepy is doing pretty well. The number of girls in it remains about 30. There is no special religious excitement now at any of our stations, but there are some encouraging appearances. Our meetings among ourselves have become more solemn, and a spirit of prayer is more prevalent. There are three regular candidates for admission to the church, and some others who appear well. We need, and I hope *long*, for the *special* influence of the Holy Spirit. Our last quarterly season of communion, one week ago, was a pleasant and refreshing time. We are looking for better days."

LATEST FROM LIBERIA.

The Board of Managers have received intelligence from Liberia up to March 9. The colony still continues in prosperous circumstances.

The following brief sketch of the schools of the colony is derived from the African Repository:—

1. *Boys' School at Monroe*

Has been in operation, under different instructors, for three years. It is now conducted by Mr. W. W. Steward, and is attended by 27 boys, all belonging to Monroe. A school committee of three persons (of whom the agent is one) is chosen by the vote of the settlers, in a general town-meeting.

2. *Girls' School of Monroe*

Has been newly organised the present year, and is in a prosperous way. Branches taught are, reading, writing, spelling, the principles of religion, and needle work. Instructress, Miss E. Jackson; number of scholars, per last return, 28.

3. *School for liberated African Boys.*

This school has been in operation eight months. It consists exclusively of all the male children under 15 years, liberated during the last year by the agent, and introduced into the colony. It contains no less than 41 scholars, as per last return.

4. *School for liberated African Girls.*

Instituted at the same time as the last, (No. 3.) The scholars consist of the girls under 14, found in the different companies of Africans liberated, and introduced into the colony the last season. Most of these girls can read and spell monosyllables; and several have proceeded to words of three, and even more syllables. They have made still better progress in needle work. Number of scholars, per the last return, 21.

5. *Missionary School for Native Children.*

Taught by the Rev. Messrs. Carey and J. Lewis. Number, 45 to 60—all boys. This school receives occasional contributions of clothing, books, and stationary, from benevolent individuals in the United States. This school deserves encouragement. The hopes of the native tribes, from Galienas to Trade town, in regard to their moral, religious, and social improvement, are at present suspended on it. Most of the boys who attend it, are sons of the principal individuals of the country; and more than half can now read the New Testament intelligibly, and understand the English language nearly as well as the children of the settlers, of the same age. The number of these interesting learners may be indefinitely increased, if means are supplied.

6. *Caldwell School for both Sexes*

Has been six months in operation. Instructor, Rev. R. H. Sampson. His compensation the established rate of tuition, be the proceeds less or more. It comprehends most of the American-born children of suitable age, in the settlement. Their number, 35. This is, strictly, a private school; but receives books and other aid from the agent, who charges himself with its general superintendence.

MISSIONARY REINFORCEMENTS.

We mentioned last week, that a reinforcement of missionaries had embarked for Bombay. It seems from the following notice in the Recorder & Telegraph, that the number is five. Besides this reinforcement, one, it appears, has set out for the Tuscarora station:—

The last monthly concert in Park-street church, was rendered unusually interesting, by the presence of six persons who have devoted themselves to missionary service, and were about to leave Boston for the scenes of their future labors. The corresponding secretary read the instructions of the prudential committee, and they were commended to the God of missions in prayer, by Rev. Dr. Jenks and Beecher. Rev. Cyrus Stone and wife, from Marlborough, N. H., and Miss Farrar, formerly of the same place, but recently resident in Boston, with Rev. David O. Allen, from Princeton, Mass. and his wife, from Westminster, Mass. are destined to reinforce the mission at Bombay. Mr. John Elliot, of Newcastle, Me. goes out as a teacher among the Tuscaroras of New-York. Mr. Elliot left town on Wednesday. Those going to Bombay embarked on Tuesday last in the Emerald, Capt. Heard, bound to Calcutta. Mr. Stone was ordained a year since, and expected to have gone out last autumn, had Providence opened the way. Mr. Allen was lately ordained at Westminster. The prayers of many will ascend, that the God of the seas will make their way plain, and bring them to their desired haven. The bereaved mission at Bombay has become weak, and extremely needs these and other additional labourers.

From the New-York Observer.

BIBLE MOVEMENTS IN PRUSSIA.

More than a year since, it was ordained by the King of Prussia, that in all the protestant churches of the kingdom, a collection should be made annually for the Prussian Bible Society. He has also ordained, that in all the protestant schools where the bible is not used, it shall be introduced: That where it has been supplanted by detached portions of scripture, it shall be restored entire, viz. for the younger scholars who can read with fluency, the whole New Testament; "and for those who are nearer the instruction for confirmation, or who already have a New Testament, or who are in a higher class," the whole bible: That "in all seminaries for the education of school-masters, instruction shall be given to qualify them to make a judicious use of the bible in teaching children, with a faculty of ready application, as the rudiment, not only of an outward, but of an inward acquaintance with it." By a decree still more recent, all his majesty's subjects are required, under penalties, to send their children to school at a certain age. Hence it follows, that unless the laws are broken, *not a protestant child in the Prussian dominions will hereafter grow up in ignorance of the scriptures!*

These facts will account in some measure, for the firmness of the catholics in Silesia, (as mentioned in our number for May 12), in refusing to give up their bibles, when demanded by the prince bishop of Breslaw. They knew well that they had the approbation of their sovereign; and that if driven to extremities by the Bishop, they could embrace protestantism, and find in him a protector. This they threatened to do should their bibles be taken away.

The population of Prussia, in 1817, was ten million three hundred and thirty thousand. We will call it the same at present; though without doubt it has increased; and we will suppose the number of children included in the ordinance of the King, to be one tenth of the whole; which is undoubtedly a low estimate. The number of bibles and testaments then, which will be immediately required in the schools, is 1,033,000. Of these we will suppose that one half can be furnished by the families to which the children respectively belong. There will then remain to be provided from other sources, 516,500; or almost as many as have been printed by the American Bible Society since its foundation. Now if we make the large estimate that half this number will be furnished by booksellers, there will remain to be supplied by the Prussian Bible Society and other similar institutions, before the royal decree can be fully enforced, 259,250; or nearly four times the number issued by the American Bible Society during the past year. Hence it is probable that a new spring will be given to the operations of the Prussian Bible Society; and that we shall continue to hear more and more of the triumphs of truth in that interesting country. Hence, too, the necessity of calling for collections in all the protestant churches in the kingdom.

And what effect will this strong ground in favour of the bible produce on Russia? The Emperor has suspended the operations of the Russian Bible Society; but we are not aware that he has forbidden the introduction of bibles from abroad. At any rate, here will be an example before his eyes, and the eyes of his people, of a nation on their very borders, where a policy is pursued in relation to the bible, directly in opposition to his own. They will see its happy effects, as they have formerly seen among themselves, and do still in some measure; and they will be encouraged to adopt all lawful means to induce a change in the will of their sovereign.

There is another channel of influence, which in conclusion, it may be proper to mention. Among the annual subscribers to the Prussian Bible Society, together with six other members of the royal family, is the heir apparent, Prince Frederick of the Netherlands, and his consort, the Princess Louisa, who, besides her regular subscriptions, has made a liberal donation in aid of its funds. May it not be hoped that through the influence of these distinguished individuals, the example of Prussia will be felt in the Netherlands.

Bibles in the hands of children, naturally find their way into the dwellings of their parents. Consequently, should the present laws continue in force, it may be expected that a knowledge of the bible will ere long be more generally diffused among the protestant population of Prussia, than in any other country. And in respect to the Catholics, there is reason to hope, that such instances as have occured in Silesia, will become comparatively common.

NEW KING AT OTAHEITE.

The following paragraph appears in the eastern papers:—

Capt. Sayre, arrived at Sag-Harbor from the South Seas, informs that on the 18th or 19th January, the young King of Otaheite was buried, and another chosen on the same day.

This new king, if the news may be credited, is the third which has reigned since the missionaries first visited the island, which was 30 years ago.

Anglo-Canadian Church.—There are in the two Canadas sixty-one clergyman, forty-nine of whom are missionaries of the Society for the Propagation of the Gospel; either sent out to be placed at the disposal of the bishop, or appointed to the charge of congregations whose necessities he had represented, or else adopted to his recommendation, and ordained upon the spot.—There is one visiting missionary for the whole diocese, whose duty it is to make circuits among the inhabitants who are most unprovided, and to afford them the occasional benefit of the word and ordinances of God."—*Ch. Sentinel.*

Tracts.—A singular Purchase.—In support of a motion made at the late meeting of the American Tract Society in Boston, Mr. Cornelius, Secretary of the American Education Society, alluded to the quantity of tracts that might be advantageously circulated, if each of the nearly one hundred clergymen then in the city would purchase one dollar's worth, for distribution on their way home. "While the boxes were passing for collection," says the Recorder and Telegraph, "Rev. Mr. Holmes, of New-Bedford, rose and observed, that there was a gentleman in the house, who had said, that every minister who would call at the depository and purchase one dollar's worth of tracts for gratuitous distribution, should find an order there for another dollar's worth."

Upwards of 80 clergymen accepted the offer—carrying from the city, during the week, more than 160,000 pages of tracts.

The Treasurer of the American Board acknowledges the receipt of $6803 02, from April 21st to May 15th—besides $450 in legacies, and donations to the permanent funds.

Mrs. *Sophronia Hitchcock*, wife of Mr. Asa Hitchcock, of the mission family, at Dwight, Arkansas territory, died the 3d March last.

Revivals.

Maine.—We learn from the Christian Mirror, that at a late meeting of the Cumberland conference of (congregational) churches, the details were of a very cheering nature.

In Portland, "for the last three or four months, the religious state of things has been pre-eminently interesting. Some of every description have been brought to bow the knee to Jesus; and of every age from 13 to 70." It is thought that the work may be traced to bible-class instruction, as much as to any other source of instrumentality. The number added to one of the churches, is 43. The other church had not as yet received its new converts; but would welcome them soon. The calvinistic baptist church had been an equal sharer in the work. The work was still in progress. The population of this town is probably not far from 9,000.

The church in Hopewell, one of the oldest in the state, had experienced no revival within the last fifty years; but the Lord had looked on their affliction; and several had hopefully passed from death unto life. The church had been reduced to the number of 14.

In Otisfield, there are indications that a season of refreshing has commenced.

"In Westbrook, God has done great things for his people." The church had been in a very low state. The work appears to have commenced in a bible class; but a while afterwards, "as many as 40 were convicted almost simultaneously." *Forty-one* united with the church in May. *Twenty more*, it is expected, will be received in July. There were still cases of conviction, and numbers of inquirers.

Seven towns—Kittery, Elliot, Wells, Kennebunk, Kennebunkport, Biddeford & Saco, were mentioned by the Rev. Mr. R., as having been "visited by the special presence of God."

"The revival in Biddeford commenced at a social visit of several young ladies to a companion whose mother was pious. The watchful and solicitous parent took care to invite the minister to make one of the party, whose conversation was blessed. The effect on the little circle was great, and from that the excitement extended.

"The revival in Saco commenced last October, and first in the church. Little praying circles, in conformity with an arrangement previously agreed on, appeared before the throne of grace, pleading for perishing souls. The effect was electrifying on themselves, and their prayers were answered in behalf of others. Bible-class instruction here has also been blessed, 14 or 15 having been hopefully converted by this means. Among the interesting cases of conversion, was mentioned that of an Italian lad, perhaps 14 years of age, who had been providentially brought to the place."

"The Oxford conference," Mr. Ripley observed, "had cause to be clothed in sackcloth. Its mountains, instead of echoing with the joyful acclamation—How beautiful are the feet of him, who publisheth salvation—resembled those of Gilboa. Should one go up even more than seven times to look after tokens for good, he would hardly see a cloud of the bigness of a man's hand. The country is, to a painful degree, destitute of a regular ministry, and the special influences of the Spirit are enjoyed only in a very limited degree. There have been some instances of conversion, enough to keep hope alive; and in Albany, a thinly populated and destitute town, there is a pretty general excitement."

Fall-River, Bristol Co. Mass.—It appears from an article in the last Rhode-Island Messenger, that in the town of Fall-River, which lies east of Rhode Island, there is at present a powerful and extensive work of grace. The writer says—"About 90, who attend the baptist meeting, profess to have found peace with God." Fifty have already been baptized; and more are waiting to receive the ordinance. The congregational church, under the care of Mr. Smith, has received 30 by profession; and nearly 30 more stand propounded for admission. About 20 are said to have joined the Methodists. More are hoping in the three denominations. An increasing attention to the word of life is apparent; and convictions are "constantly multiplied."

"All classes and ages have felt the invincible energies of sovereign grace; and although the work has not been characterised with so much noise, as frequently attends revivals of the same extent, yet an awful solemnity has gradually rested on the congregations, and constrained both saint and sinner to exclaim—How dreadful is this place! This is none other than the house of God; and this is the gate of heaven."

Berkshire County.—We have repeatedly noticed the revivals in Berkshire county and vicinity. From recent information, we learn that the work is continued in several places with as much power as at any former period. On the first Sabbath in May, there were added to the Rev. Mr. Dwight's congregation in Richmond, forty-four. To Rev. Mr. Clark's church in Canaan, N. Y., forty-six. To Rev. Mr. Woodbridge's church, in Green-River, thirty-three. To Rev. Mr. Churchill's, in New-Lebanon, thirty, (or more.) To Rev. Mr. Field's, in Stockbridge, twenty-eight. More than one hundred have been examined and proposed for admission to the church in Lenox, under the care of Rev. Dr. Shepard. The number of hopeful conversions in Lee, is about two hundred and fifty, and in Pittsfield, four hundred.—*Rel. Intel.*

Groton, Conn.—We are informed, that during the present revival in the second baptist church in Groton, under the pastoral care of Mr. Roswell Burroughs, about sixty have given evidence of repentance towards God, & faith in the Lord Jesus Christ.—*Ch. Sec.*

Henrico Co. Va.—A letter from a baptist minister in Henrico co. Va. states that there is a glorious revival going on in one of the churches under his care. Fifty-six have united with the church, and more are expected soon to follow their example.

Frankfort, Ky.—The revival here is progressing. About thirty-five have already been added to the Baptist church. Some of the most respectable citizens of Frankfort are the subjects of this revival.

Lebanon, Ohio.—A letter from Rev. William Gray, to the editor of the Western Luminary, dated Lebanon, Ohio, May 23d, 1827, says:—"After a long night of darkness, we begin to enjoy some rays of the light of the sun of righteousness. Some intimations of excitement made their appearance amongst us, early in March. Since that time the work has progressed, so that on last Sabbath, when the Lord's supper was administered, 24 were for the first time admitted to that holy ordinance, nine of whom were baptised on that memorable morning. Many others are under deep convictions; and some have since the session was convened, indulged a comfortable hope in the mercy of God through Christ. The excitement has been chiefly confined to the village, but appears to be extending into the vicinity, within a few days. In addition to our meetings on the Sabbath, almost every evening in the week meetings for prayer and praise are held. The number received into the baptist church is probably equal, if not greater, than that which we have as yet received into fellowship in ours."

Seneca Mission.—A letter from one of the missionaries among the Senecas to a friend in this city, (New-York), dated *Seneca Mission-House, May 25th*, says—"Our hopes and fears, our afflictions, and I think I may add, our consolations, for a few months past, have been of no ordinary kind. The Lord has laid his hand heavily upon us; but he seems to be calling some of the Indians to repentance—putting a new song into their mouths, even praise to his name. We had a very interesting season the first Sabbath in this month, which was our communion. Six were added to the church."—*Obs.*

WESTERN RECORDER.

UTICA: TUESDAY, JUNE 26, 1827.

Great Emancipation.—By a law of the state of New-York, it seems that all slaves in this state that were born after July 4th, 1799, will very soon be emancipated.

"The slave population of this state in 1810," as a writer in the New-York Observer remarks, "was 15,000; so that it may be safe to calculate on the speedy manumission of 10,000."—Such an army of men, heretofore restrained by the hand of power, and soon to be free, may be supposed to exert no small influence upon the community. This influence will be good or bad, much in proportion as the individuals find appropriate employment, and are encouraged to industry and improvement by prospects of success.

But in this country, no coloured man expects to rise to any standing in society. By the good, he may be pitied and treated with kindness. But he will continue to be separated from all the familiarities and endearments of social intercourse. No amount of wealth, or learning, or refinement, can secure to him that kind of consideration in society, towards which every well-informed, virtuous and ingenuous mind necessarily aspires. Every coloured man knows this; and, knowing it, he will act accordingly.

In the most important sense, then, it is impossible for the coloured man to be emancipated, while he remains upon this continent. There is but one way in which he can ever rise, and that is by being transported to Africa. Let him be given back to the land of his fathers, and he will there find not only equals for his associates, but inferiors, who may look up to him for the melioration of their wretched condition. Send him to Africa, and he will indeed be fully emancipated. Yes, send these people of colour back to their own land, their own appropriate climate, and we shall soon see them rising into consideration, and elevating the character of the surrounding population.

The day when these thousands will begin to be emancipated, is the next day of our national rejoicing for the more general blessings of freedom; and the day too, we should hope, when many rich offerings will be cast into the treasury of benevolence which has been opened by the friends of Africa. What patriot or philanthropist would hesitate about contributing to such an object? What Christian could hesitate. For several years past the annual offerings into this treasury have been gradually increasing. The editor of this paper has been duly authorised to receive contributions ever since its establishment. The first year he received only *two* dollars; the second year more than sixty; and last year several hundreds. This year furnishes an additional motive to benevolence; and it is hoped there will be a corresponding increase of donations.

Religion in France.—During the French revolution, it is well known that catholicism and every other form of religion was as far as possible banished from the country, and the goddess of reason substituted in its place. The late bloody Emperor saw some of the evil consequences of such an unprecedented measure, and felt himself compelled to establish once more the mere shadow of catholicism—retaining virtually in his own hands the power of a Pope, while he set up a nominal one in Italy. Still, agreeably to the catholic policy, there was a great scarcity of books. A bible or religious tract was scarcely to be found; and in many of the churches the people would read novels, instead of prayer-books, in the midst of the service.

Since that time, the efforts of the various religious societies in London have been in some measure directed towards this immense field of desolation; and a gradual influence has been more or less quietly and silently exerted, which it is hoped may never be repressed. Religion there is on the increase, externally as a profession, and internally as a ruling principle; and the shackles of ignorance and superstition are beginning to be broken.

"A few years since," says the Charleston Observer, "and the Protestants scarcely presented an existence before the public. In Paris, a small church granted them in 1800 was not half filled with attendants. They now occupy three churches granted them by the Emperor. Two of them belong to the reformed or calvinistic communion, and one to the Lutherans. Service is performed once on the Sabbath at each of the reformed churches, and twice at the Lutheran church; in the morning in French, in the afternoon in German. The pastors of the

calvinist church are Messrs. Maron, Monod, Juillerat, and Monod, jun. The latter is truly evangelical, and conducts the Sabbath catechetical school in the chapel of the church of the Oratoire.

"The pastors of the Lutheran church are Messrs. Boissard, Guyp, and Jeagle. They have also sabbath and charity schools, to which they pay the most careful attention. Mr. Boissard is orthodox, and has written several useful works for the biblical instruction of his catechumens.

"The Bible and Missionary Societies have ladies' auxiliaries. These afford the most decided proof of the increase of genuine piety.—Three years since it required all the influence of certain great names to obtain a consultation of females, assisted by the titled heads of the parent society, upon the eligibility and practicability of such a French association. The Duchess de Broglie wrote two papers in the Archives du Christianisme in her best style, to prove the propriety and usefulness of female co-operation. This was intended to prepare the way, by reasoning down national and social and individual prejudices against the public activity of the gentler sex. The Auxiliary Bible Society was formed by a few decided minds, and associated with a mass of timid, ignorant and trembling spirits. Almost instantly the full effect of concentred action was felt; so much zeal was excited—so much money was collected—so much pleasure derived from intercourse on religious objects, that on the following year a Missionary Ladies' Society was also organized of the same individuals, who, twelve months previous, had trembled before the consequences of their former resolution. After the time when the Ladies' Bible Society was formed, the spirit of God operated most manifestly in the heart of more than one distinguished female among the Protestants. Brought into contact by the bible, which was to each the whole and only means of edification, they began to encourage each other, and to seek every opportunity of imparting beyond themselves that experience which they felt so invaluable.

"Belonging to these associations, which consist of the wives and daughters of the first protestant families, there are several, filled with knowledge, love, and zeal in the cause of their divine Master."

QUESTION.—"*In what way can a pastor best become acquainted with the spiritual state of his flock, and promote a spirit of prayer among them?*"

We are gratified to learn by the Maine Christian Mirror, that such a question as this has been proposed by the Cumberland conference of churches. The discussion of such a question augurs much good, and we should like to see it taken up in earnest throughout the country. Our own correspondent Elihu has had some good remarks upon this subject; and he seems to be in a fair way to give it a thorough investigation. His article this week, though preliminary to illustrations of doctrinal preaching, will be found to have, among other things, an important bearing on the subject of the above question.

Socinianism.—An article on our first page today, gives some very important facts relative to the rise, progress and declension of socinianism in this country. We should like to see a similar document in relation to the High Church.

A New Monthly Concert.—The Massachusetts Pastoral Association, at their late meeting in Boston, passed among others, the following resolution:—

Resolved, That we cordially recommend the observance of the concert of prayer which is appointed on Tuesday afternoon and evening following the usual monthly concert, to pray for the society, for those under its patronage, and generally for the great object of praying the Lord of the harvest that he will send forth labourers into his harvest.

A writer who was present at the meeting, says:—

"We have, I think, had more evident tokens, during the celebration of our anniversaries this year, that the Lord is among us by his Spirit, than ever before. There is a remarkable tenderness of spirit manifested by the ministers, and an earnest desire for the salvation of men."

TO THE EDITOR.

Mr. Hastings—By publishing the following in the Western Recorder, you will confer a favor on the christian public, and oblige

Your's, &c. SETH SMITH.

Sessions of the Presbytery of Cayuga, June, 1827.

Mr. Charles H. Nicoll, a licentiate of the associated Presbytery of Morris county, New-Jersey, made a request to be received under the care of this Presbytery, which request was referred to a select committee.

The committee, on the request of Charles H. Nicoll, made a report thereon to the Presbytery, which was adopted, and is as follows:—

That from conversation with Mr. Nicoll, together with other information communicated in the case, it appears that Mr. Nicoll is a foreigner; that he came into the United States about eight years ago, in a mercantile capacity; that soon after he received a license to preach the gospel, from the Morris county associated Presbytery, which Presbytery is now extinct; that he has preached in many parts of the United States, and in places far distant from each other; that in most of these places reports have been in circulation very much to the prejudice of the moral and religious character of Mr. Nicoll, and which, if true, would prove him to be totally unworthy of the confidence of the christian community. It further appears, that he has letters of recommendation from a number of eminent ministers in the United States, in which his moral and religious character is represented as standing fair. It likewise appears, from information communicated to your committee, that most of the ministers who furnished him with these commendatory letters, are now deliberately of opinion that his moral character stands in an unfavourable light, and that he cannot be safely received as a preacher of the gospel, and that they extremely regret that they ever gave him such letters of recommendation.

In view of the whole case, your committee would recommend to the Presbytery the adoption of the following preamble and resolutions:—

Whereas there are numerous reports in circulation, very much to the prejudice of the moral and religious character of Charles H. Nicoll; and whereas these reports have originated in places far distant from each other, and entirely out of this region: Therefore, *Resolved*, That the request of Mr. Nicoll to be received under the care of this Presbytery cannot be granted.

Resolved further, That the churches under the care of this Presbytery are hereby warned not to employ Mr. Nicoll as a preacher, or extend to him christian fellowship, until such time as he shall clear up his character, and receive a certificate of the fact and of his being a regular preacher of the gospel from the certifying committee of the Presbytery.

Resolved, That the Stated Clerk cause the above minutes to be published in the Western Recorder and New-York Observer.

SETH SMITH,
Stated Clerk of the Pres. of Cayuga.

For the Western Recorder.

CHILDREN'S BOOKS.

MR. EDITOR—I fear there is still a considerable portion of the christian public that need a word of admonition on the subject of children's books. A multitude of beautiful little books, ornamented with cuts, and expressly adapted to the mental, moral and religious improvement of children of all ages, have been issued from the American press; and to encourage any longer, the circulation of such trash as "Goody two Shoes," "King Pippin," "The Giant Bluebeard," "Cock Robin," "Sinbad the Sailor," &c. must now appear, not only foolish, but criminal. The mind of children is wonderfully susceptible to bad impressions, and there needs not this kind of stimulus to strengthen their evil propensities. On the other hand, well selected books have a powerful influence over the infantile mind; and blending as they do, amusement with instruction, they cannot fail to improve the children who acquire the habit of reading them. The expense of such books is merely nominal; and it appears surpising to me that it should not be cheerfully incurred by every Christian. FATHER.

A "Review of —— ——'s Discourse on the Nature of Sin," has been some time under consideration. It has been furnished by the pen of a much respected correspondent, and is written with ability. The sermon in question, too, is one which we think is liable to serious objections. Yet, on the other hand, whether the exact ground which our correspondent is inclined to take, may not also be liable to objections, is a question which some of his own brethren would be disposed to ask; and which, if once asked, would lead us into the depths of polemical controversy, just where we ought not to go. Our paper is designed, not for theologians, but for a mixed multitude of readers, few of whom would be able to appreciate the exact merits of such a controversy. Meanwhile, both parties admit, that, by some cause or other, the depravity of man is total and morally helpless; and so far as respects one's own salvation, if he *really sees himself drowning*, it matters little whether the flood is fifty fathoms deep, or one hundred and fifty. As to the salvation of infants, the argument would have more importance; and among clergymen the whole discussion might be useful.

Political.

FOREIGN.

The packet ship Birmingham, Capt. Cobb, from Liverpool, arrived at New-York, brought London dates to the 8th of May.

Among the passengers was the Hon. Col. John Ramsay, with dispatches from the British government to the Earl of Dalhousie, governor in chief of the Canadas, with which he immediately proceeded.

In the House of Commons, on the 7th of May, on a motion for a financial committee, Mr. Canning stated that he intended to bring forward the state of the revenue early the next session. But for the recent and extraordinary events, the subject would have been immediately bro't up. He hoped the government would not be considered as abandoning a duty, by avoiding this session as much as possible, the agitation of all questions that might disturb the public mind On Friday he should bring forward the present state of the finances, and there would then be an opportunity for those who wished to display their loyalty and anxiety for the country, to step forward.

The subject of catholic claims was brought forward in the House of Commons on the same day; and that, with Gen. Gascoyne's motion, excited much warmth, and brought forth the talents of both ministers and the opposition.

In the House of Lords, on the 7th of May, the Earl of Mansfield intimated his intention of submitting a motion on the subject of catholic emancipation on the 7th of June, for which day he moved their lordships be summoned.

The Globe says, "There appears great haste in sending off the military to Canada. The Romney, 50 gun ship, is ordered off with the transports; three of the latter were ordered off from Portsmouth to Ireland at an hour's notice, to take in troops at the Irish ports."

Maj. Laing, the intrepid traveller, with his companions, have been killed in the interior of Africa. They had reached Tombuctoo, where they were received in a friendly manner, and on their way from that city with an escort, were attacked by an unfriendly tribe, and the whole party strangled. It is said there is no hope of recovering Major Laing's papers.

The packet ship Britannia, arrived at New-York on Wednesday last, brought London dates to the 14th of May.

The papers contain little else but parliamentary debates, and the war of words appears to rage with unabated fury. A morning paper of the 14th, says—"We have just heard a report of a duel between the Marquis of Tavistock and one (three names are mentioned) of the new opposition. It is said to have arisen out of Friday's debate; but we cannot trace it to any authentic source."

A great public meeting has been held in Liverpool, and an address voted to the King, congratulating him upon the issue of the late ministerial struggle.

The London Courier speaks of the opponents of Mr. Canning, as "the guerilla opposition troops which keep hovering on the flanks of the ministerial phalanx."

In the House of Commons, May 14, Mr. Hume presented a petition from certain workmen of Glasgow, praying for a grant of money to enable themselves and families to emigrate to Canada. Referred to the committee on emigration.

An inquiry has been instituted in the British House of Commons, relative to a riotous attack on the house of Mr. Radcliffe, a methodist missionary at Jamaica, during which 14 musket-balls were fired into the building, and Mr. R. and family narrowly escaped with life. Doct. Lushington said that this attack had been excited by the inflammatory language of a minister of the established church.

France.—Paris papers, of May 9, state, that in the Chamber of Deputies, great agitation had been manifested at the disbanding of the national guards, and it was proposed to impeach the ministers.

It is intimated in the French papers, that there has been some extensive arrangements with other powers upon the subject of disbanding the guards, as a similar measure has been adopted in the Two Sicilies, as appears by a decree of the 23d of April, just received, which declares the whole of the civic national guards of the kingdom of the Two Sicilies, organized by the provisional government on the 25th of April, 1821, disbanded.

Spain.—Letters from Madrid, of the 1st of May, announce an engagement on the frontiers of Gallicia, between the Spaniards and Portuguese. The latter, it is said, contrary to the faith of treaties, had penetrated into several Spanish villages, which they had pillaged. Some soldiers of the regiment of militia of Monterey marched in haste against the Portuguese, and, notwithstanding their inferiority in point of numbers, charged them, and compelled them to recross the frontier. The militia, carried away by their ardour, penetrated, on their return, into the Portuguese territory, where a number of them were made prisoners. It was supposed that this affair would necessarily lead to a commencement of hostilities.

Portugal.—Sir Henry Clinton was at Lisbon, and concentrating towards the capital the positions of the British army. The guards marched into Lisbon on the 2d of May, and all was tranquil.

The Hampshire Telegraph says—"We have a letter from Lisbon, dated May 2d, which states, that it is probable the British troops and squadron will be withdrawn from Lisbon, before the end of July."

DOMESTIC.

National Industry.—Pursuant to notice, a meeting of a number of the inhabitants of this county was held at the house of Mr. A. Shepard, in this village, on Tuesday last, to adopt measures to procure the attendance of delegates from the county of Oneida, at a convention to be held in Harrisburgh, Penn. on the 30th July next, for the purpose of taking into consideration the measures necessary to be adopted to promote the cause of domestic manufactures. Gen. Henry McNeil, of Paris, was appointed chairman, and Colonel Gerrit G. Lansing, of Whitestown, secretary.

It was then resolved, that the following gentlemen be a committee, to make the necessary arrangements for a general meeting of the inhabitants of Oneida county, favorable to the growing of wool and the protection of national industry, viz:—Thomas R. Gold, Henry McNeil, G. G. Lansing, W. H. Chandler, Reuben Tower, Samuel Royce, Montgomery Hunt, Ezekiel Bacon, T. S. Gold, E. B. Shearman, Kellog Hurlburt, Wm. H. Maynard, Th. H. Hubbard, Jason Parker, George Huntington, Geo. Brayton, Ephraim Perkins, John G. Weaver, Israel Stoddard, Benj. S. Walcott, Gardiner Avery, William M. Cheever, Apollos Cooper, David Risley, Greene C. Bronson, William G. Tracy, John C. Devereux, Joseph Kirkland, Henry Wager, Ephraim Hart, and Fortune C. White.

The committee, by T. R. Gold, Esq. their chairman, have given notice, that a meeting of the friends of national industry in the county of Oneida, will be held at the academy, in Utica, on Friday the 29th inst. at 2 o'clock, P. M.; and it is hoped that the meeting will be as general and respectable as the importance of the subject demands.

State Convention.—The last Albany Daily Advertiser contains the following notice, signed by the Hon. Stephen Van Rensselaer, and John Townsend, Esq.:—

"In conformity to the known wishes of the farmers, wool-growers, and friends of the American system, in different parts of the state, it is proposed to call a convention of delegates from the several counties in this state, to assemble at the capitol, in this city, to choose delegates to attend the general convention, to be held at Harrisburgh, in the state of Pennsylvania, on the 30th July next. It is therefore respectfully suggested, that the several counties appoint two or three delegates each, to meet on Monday the 16th day of July next, at the place above mentioned. *Albany, June* 22, 1827."

Piracy & Murder.—The captain and crew, (except the mate and cook), and two passengers, of the brig Crawford, Capt. Brightman, belonging to Troy, Mass. bound from Mantanzas to New-York, were murdered at sea on the night of the 11th inst. by four other passengers, consisting of a Frenchman, and three Spanish sailors. The mate ran aloft, where he remained during the night, and the murderers spared his life, in consideration of the assistance he might render them in navigating the vessel. They also spared the life of a French gentleman passenger. The Frenchman then took the command of the vessel, destroyed the papers and colours, and substituted a complete set of Spanish papers, which they had brought on board with them, purporting that the brig had cleared from Mantanzas for Hamburgh. But finding it necessary to increase their stock of provisions for an European voyage, they came upon the American coast, took a pilot on board, and anchored off Old Point Comfort, in Virginia. Here the mate, being required to lower the boat, seized an oar, and eluding the vigilance of the pirates, made for the shore. On landing, he informed the officers of Fort Monroe, of the transactions on board the brig, and Capt. Dana, the commandant, went in a boat to ascertain if the information was true. Before he reached the vessel, he was hailed by the pilot, and informed that the pirate captain had cut his throat, and that the three Spaniards had procured a boat from a neighbouring vessel, and made their escape to the shore near Elizabeth city. Capt. Dana took possession of the brig, and delivered her to the officers of the custom-house. The Spaniards were subsequently pursued, taken, and lodged in jail, at Norfolk. The persons murdered on board the brig, were—Capt. Brightman—an Irishman, passenger, and carpenter by trade, from Providence, R. I. and three seamen. Mr. Norman Robinson, of Connecticut, passenger and part owner of the cargo, and one seaman, jumped overboard, and were drowned. The pirate captain, whose name was Tardy, formerly lived in Charleston, where he was naturalised, and was a notorious villain. Neither of the Spaniards can speak a word of English. [A later account says, that Mr. Robinson belonged to Norwich, Conn. where he has a family.]

New-York Market.—The last New-York price current states, that extensive supplies of western flour and wheat had been received during the week. New-York, Troy and western flour, is quoted at $4 62 to $4 87: Philadelphia and Baltimore, at $5 31 to $5 50. Western wheat, 95 to 98 cents: Rye, 67 to 68: Corn, 56 to 59: Oats, 40 to 41.

Shipwrecks.—The ship Henry V. Capt. Skiddy, arrived at New-York on the 15th inst. eight days from Charleston. On her passage she fell in with the Coral, Capt. Joycelin, two days from Charleston for New-York, with loss of bowsprit and totally dismasted, and took from her 21 passengers, 13 of whom were females, and 10 of these were young ladies. On the same day, fell in with the schr. Grampus, Capt. W. Egan, master, three days from Charleston for Philadelphia, in a sinking condition; and took from her the captain and crew, 7 in number. Next day, fell in with schr. Catharine, 44 days from New-Orleans for New-York, full of water; and took off the captain, crew and one passenger from the wreck.

Emancipation.—Eight thousand and fifty-six families of serfs were enfranchised last year in Pomerania. They have received a grant of 848,800 acres of land, valued at 8,064,000 rix dollars. The ancient proprietors established a *cheptel* on these lands, which brings them in double of what they yielded before.

Cherokee Indians.—A Tennessee paper states, that the Cherokees, instead of electing chiefs to supply the places of Path Killer and Hicks, deceased, have elected delegates, who are to meet in convention on the 4th of July next, to form a republican constitution for their future government. The nation is divided into eight districts, each of which sends three delegates. In some of the districts the election was sharply contested. The Cherokees vote *viva voce*.

Emigration.—The ship Norfolk, Capt. Harding, has arrived at Savannah, from Norfolk, on her way to Africa. She is to take on board about 130 Africans, at the expense of the Portuguese government, and convey them to Monrovia. In addition to the above, six Africans, and four coloured emigrants, go out in this ship. The above 130 Africans were part of those found on board the Gen. Ramirez, captured in 1820. About 40 remain, subject to the order and at the expense of the government of Spain.

The Blessings of Slavery.—An unfortunate fellow-being in Georgia, not loving slavery, attempted to gain his freedom by running away from his master, as we should from an Algerine tyrant. He was pursued by *dogs* and *men*, until he was hunted down like a beast. After being considerably maimed by the dogs, he was overtaken and secured, and carried back to perpetual slavery! "Hail Columbia, happy land!"—*Rel. Int.*

Mr. *John G. Leake*, who died in this city a few days since, at an advanced age, left property (real and personal) to the amount of half a million of dollars. Having no legal heirs, this immense property has gone into the hands of the public administrator, Sylvanus Miller, Esq. We understand, however, that a will was found among his papers, in his own hand-writing, but not signed or witnessed, in which he bequeathed the bulk of his property to a gentleman who resides in the lower part of Broadway, on condition that he should change his name to Leake. The question as to the validity of the instrument found, will, we learn, become the subject of a legal investion, and we have reason to believe that the gentleman named will succeed—at least in obtaining the personal property.—*N. Y. Gaz.*

Novel Prescription.—The Richmond Compiler says, a gentleman in the vicinity of that place, sent to the physician of the family, for advice and medicine for a negro boy, who had been violently affected with spasms in the epigrastric, hypochondriac and umbilical regions. The doctor prescribed a new suit of clothes, or the old ones to be mended, and sent 24 ounces of bacon, and an equal quantity of beecake, with directions to repeat the dose every 24 hours, to prevent a relapse. The doctor's advice was followed, and the boy's complaints removed, and his master calculates that the extra expense will be compensated by the saving in the doctor's bill.

Horses and Oxen.—It is stated by a French writer, in comparing the advantages of using horses and oxen as beasts of labour, that oxen are subject only to forty-seven sorts of diseases, while horses are liable to two hundred and six ty-one, besides accidents, some of which, such as breaking of a leg, render a horse of no value, while an ox may be sold to the butcher.

Webster's Dictionary.—We are gratified to learn that Mr. Converse, the publisher of this great national work, has put it to press, with the expectation that it may be completed in the course of the ensuing twelve or fifteen months. For his liberality and enterprise in undertaking this laborious and responsible task, we hope and trust he will be handsomely remunerated. His subscription list contains many highly respectable names; but it will require many more even to indemnify him for his expenses. In a case of this kind, we have the fullest confidence that both the learned and indefatigable author, and the respectable publisher, will receive something beyond a mere indemnity for their industry and hazard. From the size of this work, and the great expense of publication, it is not expected that a second edition will be published in many years. It is therefore important to those who intend to obtain it, to add their names to the subscription seasonably, that the publisher may determine what number of copies he may safely strike off. We commend this work to our countrymen, as one of a very important nature, calculated to advance the interests of science, and the literary reputation of our country.—*N. Y. D. Adv.*

Voice from St. Helena.—Sir Hudson Lowe, now at Smyrna, has sent for publication to London, a memoir of "all the transactions" at St. Helena, while he was governor at that island, and *custodar* of Bonaparte. His object will be to remove the impressions effected by Dr. O'Meara's journal, or "Voice from St. Helena." Perhaps no work, of the same magnitude, ever produced in public sentiment so great a change, as did that by O'Meara. The character and conduct of Bonaparte, in the estimation of Americans, have since been objects of far less detestation and abhorrence.—*Col. Star.*

The Pittsfield (Mass.) *Seminary for Young Ladies*, was opened on the 25th ult. under the superintendence of the Rev. Eliakim Phelps. More than one hundred young ladies have already joined the school.

GREEK FUND.

The Albany Greek Committee beg leave respectfully to inform the public, that they have determined, in concert with the Greek committee of New-York, to send out another ship laden with provisions to Greece, in the month of July next, and that the 10th day of that month has been fixed as the period, after which no further contributions, other than in money, can be received. The funds of every description now in the hands of the two committees, amount to less than half the value of the last cargo, and the committee trust they shall be pardoned for making this *final* appeal to the benevolence of their fellow-citizens, in favour of an oppressed, but heroic and hitherto successful people, in their struggle for civil and religious liberty. The committee, therefore, while they forbear to urge the obvious propriety of sending in the contributions already collected, before the 10th of next month, cannot refrain from expressing the fervent hope that some additional donations may yet be made to complete this last, and as yet very deficient cargo.

JOHN TAYLOR, *Ch'n.*
B. F. BUTLER, *Sec'ry.*

ORDINATIONS, &c.

By the Union Association, February 28, Rev. *Edward W. Stoddard* was ordained and installed as pastor over the first congregational church in Lisle. Sermon by Charles C. Avery: Consecrating prayer by Rev. Ova P. Hoyt: Right hand of fellowship by Rev. S. Manning: Charge to the pastor elect by Rev. J. N. Sprague—to the church and society by Rev. N. Latham.

On the 3d of May, by the Union Association, Rev. *Ira Smith* was ordained and installed as pastor over the second congregational church in Lisle; and Rev. *Levi Collins* was ordained as an evangelist. Sermon by Rev. J. N. Sprague, Matt. xvi. 16: Consecrating prayer by Rev. S. Manning: Right hand of fellowship by Rev. E. W. Stoddard: Charge to candidates by Rev. C. C. Avery—to the church and society by Rev. Mr. Hoyt.

☞ Our Subscribers in Canandaigua and its vicinity, can make payment to Mr. Charles G. Hammond, who is an authorised agent for the Recorder.

DEATHS.

In Whitesborough, on the 17th inst. the Hon. *John Hunt*, one of the judges of the supreme court of Michigan territory. He had for some time past been seriously indisposed, and had started on a jaunt to the eastern states for the benefit of his health, when the progress of his disease rendered it necessary for him to stop at Whitesborough.

In Seneca, Ontario co. on the 13th inst. Mr. *James Rice*, aged 63.

In Augusta, Oneida co. on the 12th inst. Mr. *Ezra Munson*, aged 50.

In Fishkill, N. Y. Gen. *Jacobus Swartwout*, aged 93. When very young, he commanded the body guard of Gen. Amherst; and in the war of the revolution, was alternately a legislator and a soldier, sustaining through life the nobler character of a christian patriot.

In Matanzas, where he had gone for the benefit of his health, *Israel Pickens*, late Governor of Alabama.

In New York, on the 20th inst. whither he had come for the benefit of his health, Hon. *Thomas Worthington*, of Ohio. This gentleman was for many years a senator of the United States from Ohio, and subsequently Governor of that state.

In Hadley, Mass. on the 26th ult. the venerable and pious Mrs. *Sybil Smith*, aged 101 years, 1 month and 8 days. Her parents were Daniel and Betsey Worthington; the number of whose children was 19, of whom 15 lived to be heads of families. One brother and three sisters survive her; of whom one is 96 years of age, one 92, one 90 and one 85. The sum total of of their ages added to hers, is 464 years. The whole number of her descendants is 9 children, 83 grand-children, 171 great-grand-children, and three of the 5th generation; making a total of 266, of whom 204 are now living. Many of her posterity are professors of religion, of whom three are ministers of the gospel, and four have been connected with foreign missions under the direction of the American Board.

At Tallahassee, Florida, Rev. *Samuel K. Nelson*, of Danville, Ky. The particulars are contained in the following extract of a letter, dated *Tallahassee, May* 8, 1827:—

Dear Sir—I have the painful duty to enclose you a notice of the death of our friend, the Rev. Mr. Nelson. He had been with us for several weeks, attending most assiduously to the interests of the Kentucky asylum for the deaf and dumb. When he was starting to ride out home on yesterday evening, I parted with him in his usual good health and spirits at my office door. He went from there to the office of Mr. Allen, and while pouring out a tumbler of water, was suddenly taken ill, and expired, without pain, in twenty minutes. He only remarked that there was an excessive palpitation of his heart. A physician was at hand, and bled him in the time. He inquired of the physician if he had seen a similar attack. When he became sensible that he was dying, he peaceably remarked to those with him, that he hoped they would, when called on, feel as willing and prepared as he was, and added an affectionate little exhortation, till he expired.—*West. Lum.*

REMOVAL.
Parker & Hastings,

HAVE removed to No. 90, Genesee-street, near their old stand; where they will keep constantly on hand a general assortment of articles in the GROCERY LINE. Their friends and the public are respectfully invited to call.

Utica, June 25, 1827. 26w3

New Goods again.

H. COOPER & Co. have this morning received from New-York, a large and splendid assortment of

Fashionable Goods,

which they respectfully invite the public to examine.

Utica, June 18, 1827. 25tf

"WHITE FRONT,"
"Green Door, & Brass Knocker."
No. **62,** *Genesee-Street,*
Shearman & Thomson,
Wholesale & Retail Dealers in
DRY GOODS,
generally—and particularly in
Carpetings, Leghorns, and Millinery Articles,

HAVE just received an additional supply of Spring GOODS, which they are selling at their usual cheap prices.

☞ *N. B.*—A discount of 6 per cent made to the Clergy. *Utica, May* 22, 1827. 21tf

Rensselaer Oswego Academy.

THE Public are respectfully informed, that the Subscriber has been engaged by the Trustees of this institution, as an Instructor, and that the school will be open for the reception of pupils on the first Monday of July next, at the Brick Academy, in the village of Mexico. No exertions on the part of the Teacher or the Trustees, will be wanting to render the institution worthy of public patronage. Pupils will be instructed in all the branches of learning usually taught at academies; and the terms of tuition will be, for those who attend to the higher studies, including the languages, four dollars a quarter; and for others, three dollars. Board may be had from eight to ten shillings per week.

ELIASAPH DORCHESTER.
June 2, 1827. 23

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

THE STRANGER AND HIS FRIEND.

BY JAMES MONTGOMERY, ESQ.

Matt. xxv. 35—40.

A poor wayfaring man of grief
Hath often cross'd me on my way,
Who sued so humbly for relief,
That I could never answer, nay.
I had not power to ask his name,
Whither he went or whence he came;
Yet there was something in his eye,
That won my love, I knew not why.

Once when my scanty meal was spread,
He enter'd; not a word he spake—
Just perishing for want of bread:
I gave him all; he bless'd it, brake,
And ate, but gave me part again.
Mine was an angel's portion then,
For while I fed with eager haste,
The crust was manna to his taste.

I spied him where a fountain burst
Clear from the rock; his strength was gone;
The heedless water mock'd his thirst;
He heard it, saw it hurrying on.
I ran and rais'd the sufferer up:
Thrice from the stream he drain'd my cup,
Dipt, and return'd it running o'er;
I drank, and never thirsted more.

'Twas night. The floods were out, it blew
A winter hurricane aloof;
I heard his voice abroad, and flew
To bid him welcome to my roof:
I warm'd, I cloth'd, I cheer'd my guest,
I laid him on my couch to rest;
Then made the earth my bed, and seem'd
In Eden's garden while I dream'd.

Stript, wounded, beaten nigh to death,
I found him by the highway side;
I rous'd his pulse, brought back his breath,
Reviv'd his spirit, and supplied
Wine, oil, refreshment;—he was heal'd.
I had myself a wound conceal'd,
But from that hour forgot the smart,
And peace bound up my broken heart.

In prison I saw him next, condemn'd
To meet a traitor's doom at morn:
The tide of lying tongues I stemm'd,
And honor'd him 'midst shame and scorn.
My friendship's utmost zeal to try,
He ask'd, if I for him would die;
The flesh was weak, my blood ran chill,
But the free spirit cried, "I will."

Then in a moment to my view,
The stranger darted from disguise;
The tokens in his hands I knew;
My Saviour stood before my eyes.
He spake, and my poor name he named—
"Of me thou hast not been asham'd;
These deeds shall thy memorial be;
Fear not, thou didst them unto me."

Reformation in Psalmody.—A respected correspondent, whose private letters we have sometimes alluded to in the pages of the Recorder, has lately written us his views of reformation somewhat in detail. After alluding to the subject of musical reform with some particularity, and expressing a favourable opinion of the ground we have been taking, he gives the substance of a conversation held with a clergyman at the east, whose name, if we might venture to mention it, would have no small weight with the religious community.

"We had a few words on the subject of reformation in *poetry*, as well as in music; and I was very happy to hear him express what I have so often felt, that a great part of our psalms and hymns are *totally unfit to be sung*. I really believe that if one half of Watts' psalms and hymns were to be rejected, the other half would be far superior to the whole, as adapted to religious service. I am sorely tried from Sabbath to Sabbath, with the unlyrical details of narration which are read from the desk. It is beyond the power of man to adapt music to such words.—Sometimes we have—

"Down headlong from their native skies,
"The sinning angels fell."

Sometimes a history of the children of Israel passing through the Red sea—

"A faithless, unbelieving brood,
"That tir'd the patience of their God."

"Again we are called to sing such denunciations, as the whole art of music has failed to supply with materials for adaptation:—

"But vengeance and damnation lies
"On rebels who refuse his grace—
"Who God's eternal Son despise;
"The hottest hell shall be their place."

Such lines may be *said*, but they cannot be effectively *sung*, at least till the art of music becomes more thoroughly christianised, and the public ear loses some of its fastidiousness.

"Again, in the conference meeting or the evening lecture, (if a stranger preaches), we have—

"Sinners, will you scorn the message?"

the last line of which is—

"Listen to it, listen to it, listen to it."

How this would sound in Helmsley, or any other tune of the metre!

"I am quite disappointed in the Village Hymns. A great many in that collection are unfit to be sung, and are merely rhyme and metre in the humblest prose. The adaptation which has been attempted by Mr. C. and somebody else, had better been omitted."

We are quite gratified to find that another distinguished clergyman has awakened to the correction of the abuses in psalmody. Our correspondent is in no very *singular* case. Such grievances as he complains of are almost universal; and we are compelled to say that they are entirely without excuse.

Technical and Practical Inquiries.—A correspondent has furnished us with a few inquiries of this nature, which, for the benefit of others equally desirous of information, may be properly answered in the Recorder.

1st. The technical name for that instrument which is familiarly called "double base," is *Violono*.

2d. The modulation in Christian Hope, at the words, "And wipe my weeping eyes," is formed by passing from F, the major key of the signature, to C major, by means of the diminished 7th, at the word "*my*," which as an equivocal chord, may be resolved indifferently on the major or minor tonic. The equivocal chord admits of this resolution, because it is formed by a combination in the octave, of four minor thirds, such as B♮—D—F—A♭—B♮.

3d. The passage alluded to in Installation, "The weary find eternal rest," is entirely parallel, except as there are passing notes of an unessential character in the base.

4th. This peculiarity in the structure of the diminished 7th, or equivocal chord, and the freedom of its resolution, will give the clue to many a passage in modulation, which would otherwise be inexplicable.

5th. As to the passage alluded to in Installation, at the words, "Where he reveals," &c. the first three measures are in the key of D minor; and in the next two measures, by the introduction of C♮, the key is removed to E minor. The two following measures are in A minor; the note G, at the word "*are*," being a mere transition to the next chord in the succeeding measure. Here, at the phrase "known no more," there is a medial or half cadence formed on E, preceded by a long discord of suspension—the suspended note is in the treble. From the cadence last mentioned, the strain proceeds and ends in A minor.

The pieces above mentioned are contained in Musica Sacra.

Miscellaneous.

PENNSYLVANIA MISSION'Y SOCIETY.

There are (says the Repertory) many waste places, from which the candlestick of the Lord has been removed, and others where it has never been established. The writer of this narrative is acquainted with the entire southern line of his native state, & his mind's eye now rests on many frightful wastes. There are entire counties, where scarcely an individual is found to break to a starving population the bread of life. Those counties, it is true, are sparsely inhabited; but the population is numerous in the aggregate, and in each of them are respectable villages, where a healthful spiritual influence might be diffused through the surrounding wastes. Nor is the northern boundary of the state more plentifully supplied.

Some portions of this commonwealth, east of the Alleghany mountains, contain a population of about seventy to the square mile, being more thickly peopled than any other portion of the United States. In these there has been no proportionate *increase* of labourers in the gospel vineyard. Some congregations, once in existence, have become extinct, and others are now in a very enfeebled condition. We might point out the causes of this decline, but we choose merely to call attention to the *fact* that this exceedingly dense population is very scantily supplied with gospel ministrations. The consequence is, that thousands are growing up in ignorance of almost every thing like christianity, except the name. Can the patriot, even, who is but speculatively convinced that "godliness is profitable unto all things, having the promise of the life that *now* is, as well as of that which is to come," contemplate unmoved a spectacle like this? Will a christian community "pass by on the other side?" Something may, and must be done. There are monitory aspects of Providence. Some opening for evangelizing the perishing population now exists, and where they do not exist they must be *made!* Away with sluggishness and covetousness, when thousands of spirits immortal, many of them at our very *door*, and our "kindred too according to the flesh," are in danger of hopeless perdition!

ADVICE TO A YOUNG LADY.

A young lady, at eighteen, often needs a warning voice to point out the quicksands over which she is speeding her thoughtless career. I hear you are beautiful, and have many admirers. I am sorry for it. A young woman, whose conduct is marked with strict honour and principles, cannot have *many* admirers. There is nothing that more certainly marks a bad heart and depraved moral principle, or worse, a thorough destitution of it, than this cruel and guilty encouragement of honourable love.

A young man is never long attached to a young lady without her being aware of it; commonly indeed before he is himself aware of the nature and extent of his feelings.—The knowledge is almost intuitive. From that moment, if she be persuaded that she cannot reciprocate his sentiments, her course is plain before her—it is cool, undeviating, unhesitating repulse—on every occasion, place, and manner. Love *will* die, without hope. To crush love in the bud is easy; but trifle and tamper with it, till it has taken root in the heart, and its destruction is attended with the extinction of the heart's best and noblest feelings.

Never forget this prime maxim in these matters, *not to discourage is always to encourage.*

Your choice, I will not, I would not bias. But I had rather hear that you are engaged to a man of good character and industrious habits, than to the wealthiest man without them; for in this country, these are always a sure pledge of final success.

A mean and culpable species of coquetry, is the practice of not giving decided encouragement, or repulse, with a view of keeping your slave till you have learned, to use the cant phrase, you *cannot do better.* I know not an expression that betrays more despicable meanness. She who uses it, shows a willingness to sell her hand, to traffic her person for value received, that is revolting in the highest degree.

No one, not even a parent, can tell what character will render a lady happy, but herself—on herself, on herself alone then, must and ought to rest the responsibility of her choice. I have seen so many marriages commenced with all the glitter of wealth and pomp, terminate in misery and broken hearts, and so many that were begun with no very promising auspices, which have proved as happy as human life admits, that I am convinced that the parent who officially interposes, stands answerable to God, his child and his conscience, in a degree of responsibleness most fearful and tremendous.

Ladies too often attempt to gain husbands as anglers catch fish—by drawing the bait as he approaches it, till he is impelled to grasp at every hazard; but she who angles for a husband may find too late, that she has gained the man, at the expense of the husband's confidence in her principles and heart.—*Christian Reg.*

MEN RAISED BY MERIT.

Dr. *Franklin*, who from a *journeyman printer*, became one of the greatest men in the civilized world, and whose life, written by himself, is a beautiful illustration of what may be effected by industry and application. *Watt*, the improver of the *steam-engine*, and thereby the donor of one of the greatest gifts ever bestowed on the human race by man, was a mathematical instrument maker, in a very humble sphere. His labours have benefitted mankind to the extent of thousands of millions; and his own family by upwards of one million sterling * Sir *Richard Arkwright*, the great improver of the *cotton-mill*, was a common *barber*. The great Dr. *Hutton* was a *coal porter*. *Huddart*, an eminent machinist, and known from his improvement in the manufacture of cordage, was a *shoemaker*. *Brindley*, a man brought forward by the Duke of Bridgewater, from the humble condition of a *common labourer*, unable to read or write, became the greatest *civil engineer* of his day for the construction of canals. *Bramak* was a *common joiner*, and established himself as a machinist in London, where he became celebrated for his various inventions, among which his *hydrostatic press*, and his *locks*, stand pre-eminent. *Leslie*, who fills a professor's chair in the university of Edinburgh, was a common *shepherd boy*. *Stevenson*, who built the *light-house* on the Bellrock, (which is dry only once or twice for a few hours in the year), a work of great difficulty and merit, was a *tin-plate worker*.

* It is calculated that Watt's improvement of the engine is at present an annual saving of labour to Great-Britain of twenty-five millions sterling! And that, with a population of 14 millions, she is equal in resources, with assistance of the steam engines, to a population of 117 millions! This will explain the power and the rank which Great-Britain holds among the nations of Europe, being in resources actually superior to all that could unite against her.

MOST NOBLE EXAMPLE!

A gentleman, whose statement may be relied on, informs the editor of the Genius of Universal Emancipation, that Col. Ward, a resident of Virginia, near Dan-river, died a short time since, leaving about ONE HUNDRED AND FIFTY SLAVES *free*, by his last will and testament!!! He also left them a *tract of land*, on which a number of them are settled. The gentleman who furnishes this interesting statement, saw a large number of them, a few weeks ago, on their way to the state of Ohio. They were in exceedingly merry mood, and apparently overjoyed at the idea of having obtained their freedom. It is to be hoped that we shall soon hear further particulars relative to this "glorious" deed of philanthropy, the author of which has, no doubt, departed from this earthly scene with feelings which might be envied by the greater portion of mankind.

A Mr. Funston, of Frederick county, Va. by his last will and testament, requests that ten of his slaves may be liberated, with the special desire that they may be located in the American colony in Africa. He also appropriates the sum of one thousand dollars for their comfortable establishment there.—*Gen. Uni. Emancipation.*

UNGOVERNED ANGER.

Col. —— is not now living, or I should not dare to add another pang to a conscience already stung to the quick. He had a favourite bird, a parrot, with which his son, a fine boy of seven years old, was playing. The parrot bit the child's finger, and the angry child caught the parrot, and wrung its neck. The father, who does not seem, at first, to have noticed what was going forward, seized the throat of the boy. I was told that the consequences were fatal. The boy was generally supposed to have died in a fit. I have seen the half-melancholy father—an object of deep commiseration. This fact needs no comment, but may serve as an awful warning.—*Advice to Governesses.*

IMPROVEMENT.

All the officers of a militia company in Alstead, N. H. have recently become subjects of renewing grace, and made a public profession of religion. The day of their late annual training was stormy, and they assembled in a hall. The exercises were commenced with prayer, and the company was addressed on the subject of intemperance. They then voted that no ardent spirits should be brought in; one voting in the negative, and seven standing neuter. After the company was dismissed, most of the soldiers assembled for a prayer-meeting.—These are the present effects of a revival of religion in that place.

ANECDOTE.

An old Welsh minister, while one day pursuing his studies, his wife being in the room, was suddenly interrupted by her asking him a question which has not always been so satisfactorily answered. "John Evans, do you think we shall be known to each other in heaven?" Without hesitation, he replied—"To be sure, we shall; do you think we shall be *greater fools* there than we are here?" After a momentary pause, he again proceeded:—"But, Margaret, I may be a thousand years by your side in heaven without having seen you; for the first thing which will attract my notice when I arrive there, will be my dear Saviour; and I cannot tell *when* I shall be induced to look at any other object."

THE VICAR OF BRAY.

The reader has frequently heard this reverend son of the church mentioned; probably his name has outlived the recollection of his manœuvres to keep possession of his benefice. The Vicar of Bray, in Berkshire, was a papist under the sway of Henry VIII. and a protestant under Edward VI.; he was a papist again under Queen Mary, and again a protestant under Queen Elizabeth. When this scandal to the gown was reproached for his frequent apostacy, he made the following answer:—"I cannot help that; but if I changed my religion, I am sure I kept true to my *principle*; which is, *to live and die Vicar of Bray!*"

PARIS, *April* 12, 1827.

Mummery.—Yesterday being holy Thursday, the King performed the ceremony of washing the feet of thirteen children, who represented the apostles. The children were dressed in scarlet tunics, and had small bags embroidered with silver, into each of which his majesty put thirteen pieces of five francs. The King afterwards served to each of them thirteen dishes of dried fruit, vegetables, &c. The ceremony took place in the gallery of Diana, and was attended by the royal family, the great officers of the crown, &c. The royal party afterwards attended divine service in the chapel.

The trustees of the parochial funds of the Calvinist Society in Worcester, acknowledge the liberality of the Hon. DANIEL WALDO, in making to them, and through them to the church and society, the bequest of the meeting-house in which they worship, and also a donation of five thousand dollars, as a permanent fund, the income of which is to be appropriated to the support of the gospel ministry in said society.

NEW GOODS.

NO. 36,

Parmele & Brayton,

HAVE just received an elegant Assortment of seasonable DRY GOODS.

Utica, April 10, 1827. 15

Drugs, Medicines, &c.

M. HITCHCOCK, has constantly on hand, a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail

Feb. 3 1827. 3tf

Draper's & Tailor's Notice.

THIS MANCHESTER has taken into copartnership, ABM. B. WILLIAMS, WM. KENT, and ROBERT S. LATIMORE. The business hereafter will be conducted under the firm of *O. MANCHESTER & Co.* at the old stand, No. 52, Genesee-street.

Utica, Jan. 1, 1827. 1

High School for Boys.

THIS School will be opened on the first Wednesday in September next. The site selected for the School is 3-4 of a mile east of Utica. It will be conducted on philosophical principles, reference being constantly had to the nature of the juvenile mind; and efforts will be made to develope its powers in their natural order, and to preserve them in their relative strength. Pupils will be admitted between the ages of seven and thirteen; and not more than fifteen pupils will be assigned to one teacher. Believing that the instructions contained in the Bible are eminently conducive to the formation of moral character, daily lessons will be read from it, and familiar lectures delivered thereon. The course of studies will embrace Orthography, Reading, Writing, English Grammar, Geography, Rhetoric, Mathematics, Natural and Civil History, Natural Philosophy, Chemistry, Botany, Mineralogy, Vocal Music, Latin, Greek, German, French and Spanish. Regular and systematic exercises will be taken in the gymnasium; and instruction and recreation will occasionally be blended in mineralogical and botanical excursions. The government of the scholars will be supervisory and parental; and the pupils will never be allowed to leave the premises, unless accompanied by an officer of instruction. There will be one vacation in the year, commencing the last Wednesday in June, and ending the first Wednesday in September.

In some cases boys may be received whose ages do not exceed fifteen years, if satisfactory testimony is furnished of their having sustained an unsullied moral character. The number of pupils for five years will not be allowed to exceed eighty.

The whole expence, including board, tuition, fuel, light, and washing and mending linen, will be $200 per annum, one quarter of which will be required in advance. Each pupil to furnish his own bed and bedding.

Those who wish for further information in relation to this School, are referred to the Rev. S. C. Aikin, J. H. Lothrop, Esq. Abraham Varick, Esq. Hon. H. Seymour, Utica: Rev. H. Davis, D. D. President H. College: Rev. Mr. Brown, Cazenovia: Rev. E. Nott, D. D. President U. College: Rev. J. Chester, D. D. Albany: Rev. T. McAuley, D. D. New-York: Hon. J. W. Taylor, Ballston Spa.

Letters may be addressed to the Rev. S. C. Aikin, till the first of August; after that to the subscriber, at Utica.

CHARLES BARTLETT.

Utica, May 29, 1827. 23tf

Ten Dollars Reward.

STOLEN from the canal boat Roanoke, of Lodi, Seneca county, while lying about ten miles east of Utica, on Monday morning last, a red Morocco POCKET-BOOK, containing seventy-one dollars; consisting of six $10 bills of one of the banks in Troy, and the remainder in bills of different other banks. The Pocket-Book also contained the boat's clearance from Troy, and several receipts for wheat, salt, &c. It is supposed to have been stolen by two persons, one named *John M'Quade*, and the other named *James King*, who said they lived in Utica. They left the boat before day-light in the morning the robbery was committed. M'Quade had scars on his left arm and hand, and a cross in India ink on one of his middle fingers.—The above reward will be paid for the apprehension of the thieves and the recovery of the money. PETER MILLER.

June 12, 1827. 24

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.

Utica, June 23. 83 Genesee Street.

NEW GOODS.

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.

Utica, 13th September, 1826. 79tf

MANUFACTURING.

THE Subscribers having entered into partnership, beg leave to inform their Friends and the Public, that they will manufacture WOOL on Shares or for Cash, or exchange Satinetts for Wool, at the Woollen Factory, TRENTON.

ALSO, Wool Carding and Cloth Dressing done for customers, and most kinds of produce taken for pay. JOHN HARBOTTLE, JOHN GRIFFITH.

Trenton, May 18, 1827. 21m3

Consumptions, Coughs, &c.

Butler's Indian Specific.

FOR the cure of colds, coughs, consumptions, spitting of blood, asthmas, and all diseases of the breast and lungs.

There is perhaps no medical observation better established, none more generally confirmed by the experience of the best Physicians of all ages and countries, and none of more importance to the human family, than the fact, that many of the most difficult and incurable consumptions originate in neglected colds. In a climate so variable as ours, where the changes of the weather are frequently sudden and unexpected, it requires more care and attention to guard against this dangerous enemy of life, than most people imagine, or are able and willing to bestow. The bills of mortality exhibit the melancholy fact, that the proportion of deaths by this disease may be considered as about five to one. Inasmuch then, as this fatal disease bids defiance to the skill of the most learned physicians, it is a gratification to the proprietor that he is enabled to offer to those afflicted with it, a goodly prospect of relief, (if taken in time), in that highly valuable remedy, the Vegetable *Indian Specific*. The Indians are happy in their knowledge of medical plants; governed wholly by experience, they are certain as to their effect, and it is said by an author of great character, that a true consumption is a disease never known among them.

The celebrated Dr. Cullen has taught us that our first attention should be employed in watching the approach of the disease, and prevent its proceeding to an incurable state; and in persons of a consumptive habit, especially those born of consumptive parents, the slightest symptoms of an approaching consumption at the consumptive period of life, ought carefully to be attended to.

This specific is obtained by extractions from herbs, roots, flowers, plants, &c. when in perfection. In consequence of a happy combination of the most valuable herbs, &c. it becomes a balsam of superior value. It heals the injured parts, opens the pores, and composes the disturbed nerves after the manner of an anodyne; consequently the obstruction of the chest and the lungs, which constitute this disease, particularly need its use. It promotes expectoration which is constantly called for, & whilst it cleanses and heals, it also gives strength to the tender lungs. In this manner it removes the hectic fever, improves digestion, gives strength to the nerves, repairs the appetite, and improves the spirits. This specific is mild, pleasant to the taste, and may always be given in safety. It is found particularly useful in hypochondrical, nervous and hysterical diseases. Each bill contains detailed accounts of this disease in all its different stages, and will be accompanied with the signature of the proprietor in *Red Ink*. It is offered for sale in Utica, by

WARNER & HARVEY, (only.)

A New and Sovereign CURE for the

SALT RHEUM.

(*WARRANTED.*)

THIS most inveterate of all diseases can find a remedy at J. WILLIAMS & Co Utica. For assurance of the fact, those afflicted with the disease will please call at the Chequered Store, No. 82, Genesee-street, where the most satisfactory reference will be given. Price 50 cents per box. The following has been cheerfully given, to prove the efficacy of the article:

We, the subscribers, conceive it a duty we owe to all who are afflicted with the Salt Rheum to say, that we have made a fair trial of the Liniment offered by J. Williams & Co. and we are satisfied that it is a certain and effectual CURE for that disease. S. W. HIGGINS, ELISHA WELLS.

Feb. 27, 1827. 9m6

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.

Utica, April 11, 1826 9tf3

TERMS OF THE FOURTH VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week.

II. The price to Subscribers will be Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.